B W Keith
1417 E 60, St

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

Vol. 29., No. 13. ALMONT, MICH., JULY 1, 1912. $1.00 a year

THE ATONEMENT.

Introduction.

MUCH has been said from time to time about salvation. The atonement has reference to the way and nature of salvation. The word "atonement" is used but once in the New Testament: "By whom we have now received the atonement." —Rom. v. 11. It means reconciliation, and in this form it is quite common. It is God and man made one in and through Jesus Christ. Atonement and salvation are closely related if not the same thing.

It is wrong to think of God, our Father, as in need of being reconciled to man. It is man that is estranged, and needs to be reconciled to God. God has always loved man, and sent his Son to bring man to Himself. The Son did not come to purchase the Father's love, but to manifest it. The creeds have been wrong on this subject; but many are seeing the important truth, that "God was *in* Christ, reconciling the world to Himself, not imputing their trespasses," instead of reconciling Himself to the world.—2. Cor. v. 19.

The Father's purpose concerning mankind is best seen in what He has done in the Person of Christ. He took possession of humanity to destroy its enmity (shedding its blood—its life) and so bringing man to God—giving him His life and righteousness. It was done in Christ. This is the atonement. God was manifest in man, that man might be made like God. As Christ, in his humanity, represented the world—the race of man,—the fact that the Father glorified Him becomes the assurance that this result will be wrought out in all mankind. This is the gospel. The atonement includes the destruction of the enmity and the reconciliation of the world to God.

This view does not belittle the work of Christ as the Saviour of men, but it sets aside the doctrine of substitution, and the necessity of using many familiar, unscriptural phrases, such as: "Christ appeased God's wrath;" "suffered in our room and stead;" "satisfied the demands of justice, by paying the sinner's debt;" "reconciled God to

man;" "purchased the Father's love," etc. It seems strange that many who are sticklers for the literal use of the word should make such free use of these unscriptural expressions. The truth is that we were created in him (Col. i. 16, R. V.) that he took our nature, and was thus made sin for us, that he might condemn the sin, and that we might be made righteous in Him.—Rom. viii. 3; 2. Cor. v. 21. It was because of his essential oneness with the race, instead of substitution, that he died for our sins, and was raised for our justification.—Rom. iv. 25. He included us, instead of being our substitute. Substitution is artificial, while His relation to us is vital. He is the Head of every man.—1. Cor. xi. 3.

Seeing the essential oneness of Christ with mankind, it is easy to understand why he identified himself with the world, counting his judgment their judgment, and his victory over the prince of the world their victory, as in John xii. 31, 32: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from [*ek*, out of] the earth, will draw all unto myself."—R. V.

The Shedding of Blood.

THE relation of the shedding of blood to the atonement is one of vital importance, as it is written: "It is the blood that maketh atonement for the soul;" and: "Without the shedding of blood is no remission."—Lev. xvii. 11; Heb. ix. 22. This subject requires reverent thought, but we would discriminate between reverence and superstition. Some think we should not ask any questions nor use our reason on the subject of the use of the blood, but on this subject of cleansing from sin, the Lord says: "Come, let us reason together."—Isa. i. 18. It seems an important question: *How* does the blood make atonement? Merely to accept the fact does not admit of the use of reason. It is well to accept God's word, even if we cannot see the reason for what he says and does. We cannot learn anything about divine things only so far as they are revealed; but there is great satisfaction in seeing God's revealed reason for what he does.

Some who would condemn us for asking how the shedding of blood saves, are hardly consistent, because they stand by the teaching of their forefathers who studied and endeavored to explain this subject. In our effort we are following and honoring their example, though we are led, in the present light, to reject some of their conclusions. It is very easy to say that we are rejecting God's word, when we are simply rejecting their theory, or doubting the correctness of their inferences. They may disfellowship, but they cannot unchristianize. They cannot separate us from the love of Christ; and it is a matter of joy that we do not need to disfellowship them because they do not accept our view of the subject. We believe there are very many people enjoying the benefits of "The Cleansing Blood," who do not understand it, just as there are many who can digest and assimilate food, who know nothing of the philosophy of the process.

But it would do people much good to understand the law of their being, and the conditions of health, both naturally and spiritually. Ignorance is the cause of much loose talk. This is certainly true of much that is said about the "Blood of Christ" and "Substitution." Some *say* Substitution from habit, when they do not *mean* that at all. They talk of Christ dying "in our room and stead," when they know that all have to die. They talk about Christ appeasing his Father's wrath by his sacrifice, when they know and teach that God so loved the world that he sent his Son to make the sacrifice which they assume appeased his wrath. If God's wrath had needed to be appeased, he could not, in love, have sent his Son to do that work. It is a good thing to know that the Son was sent to express the Father's unchangeable love.

Then what careless talk we often hear about the efficacy of the blood—the literal blood of the Man Christ Jesus. They talk of being baptized in his blood, sprinkled with his blood, and washed in his blood, as if it were as plentiful as water. We have all heard the familiar hymn:—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

Do they really mean that literally? Surely not. It is highly figurative. But, says one, do not the Scriptures use the same or similar expressions, and are we not right because we use Bible expressions? It is right to use Scriptural language if it be used in a Scriptural sense; but people may use Bible language, and not have the Bible idea, and hence the loose talk. It is very evident that the Scriptures do not refer the cleansing power to the literal blood.

To get light on this subject it is necessary to see that the Bible method is to use natural things to represent the spiritual. And if people will think carefully, they will see that there is a striking analogy between the natural thing used and the spiritual thing represented,—that is, between the *letter* and the *spirit* of the word. If people use the word blood in the deeper sense,—in the *spirit* of it,—it is right; but do not all thinking people know that the application of the literal blood is not possible, and if it were, could not cleanse from sin?

Nearly all Christians see the deeper meaning of the word in many things. When our Lord speaks of the bread of life, the living water, the rest for the weary, the eye-salve, the light of the world, and the wedding garment, all intelligent Christians apply the teaching spiritually. So when Jesus is called the Lamb of God, they do not take it literally. So also when he speaks of giving people his flesh to eat and his blood to drink. Then why apply it literally when it says of a class that they "Washed their robes, and made them white in the blood of the Lamb?"—Rev. vii. 14. Surely the blood is not more literal than the robes, the washing, and the Lamb himself.

It seems to be self-evident that, in reference to the washing away or the remission of sins, or the purifying of the heart, the blood is never literal, except in the case of types, where the cleansing itself is not real, but typical. Are we not right in saying that literal blood can never wash away sin or reconcile man to God?

The passage in Hebrew ix. 22 is often misapplied. The writer was not speaking of the blood of Christ, at all, but of the blood of the beasts sacrificed under the typical law, where all know that the remission was not real. He said: "And almost all things are by the *law* purged with blood; and without shedding of blood is no remission." Then the writer makes a contrast between the law and the gospel: "It was therefore necessary that the *patterns* of things in the heavens [that is, spiritual things], should be purified [typically] with these; but the heavenly things themselves with *better sacrifices* than these."

What is meant by the "better sacrifices?" We agree with all other Christians that they at least include the personal sacrifice of Christ Himself, as the following verses show. But we also believe that they include all the sacrifices made by all his followers, in his name, and by his Spirit working in them. This view is suggested by the plurality—"better *sacrifices.*" We are told that "The blood is the life;" and it is evident that the death of the beast is a type of the death of the enmity in man. And it is a principle of universal application that "Without the shedding of blood [the lower life] there is no remission." This sacrifice is necessary in every follower of Christ, as well as in our Head.

Some, not understanding this position, think it belittles the work of the Lord Jesus, by making each man his own Saviour. But we believe that all honor belongs to the Head. No man can save himself, for no one can, in the spiritual sense, shed his own blood—destroy his own low nature, or crucify himself in the sense that he must be crucified, that the body of sin may be destroyed.—Rom. vi. 6. There must be a priest as well as a sacrifice, as seen in the law. The priest killed the beast, (type of the low nature, the enmity), by shedding its blood—its life. Christ was both divine and human, and was therefore both the Priest and the Sacrifice, and offered himself. This is true in a measure of each follower of Christ. Being a partaker of the Divine nature and Spirit, he becomes a co-worker with Christ, both priest and sacrifice, and offers himself. Through the Spirit in him, he mortifies (puts to death) the deeds of the body—the old man.—Rom. vi. 6; viii. 13. As all the sacrifices in the members of the body of Christ are made in his name, and by his Spirit, the power and the credit belong to him, and are the result of the personal sacrifice of Christ, with whom each member is a co-worker. And as Christ was the Head and Representative of all mankind, his personal sacrifice being fully accomplished by the Divine Spirit (the Priest) within him, it was the prophecy and the security of a sacrificed and therefore saved world. "Behold the Lamb of God, which taketh away the sin of the world."—John i. 29.

Oh! that all might see that life comes by death—that is, spiritual life comes by death to sin. "In that he died, he died unto sin."—Rom. vi. 10. He therefore lives unto God. And as he died for all, then all died (2. Cor. v. 14, R. V.), and therefore in due time all will live unto God. When this is understood, it is gospel at the root, at the top, and all the way through.

(*To be continued.*)

THE NEW JERUSALEM A SYMBOL OF GOD'S KINGDOM

THOSE who see that the church of the gospel age is the kingdom in a preparatory stage, and that the future kingdom is the perfected church, will not find it difficult to see that the New Jerusalem is the symbol of the kingdom, "set up" to rule, enlighten and bless the nations.

In the gospel age the church is not called "the bride," but "a chaste virgin" espoused to Christ.—2. Cor. xi. 2. She has not seen him, but she loves him (1. Pet. i. 8) and waits for his coming.—Matt. xxv. 1; John xiv. 1-3; 1. Thess. i. 9, 10. The marriage of the Lamb is not due till he comes, and receives the waiting ones to himself; and they are not called the bride till the marriage. The work of the Spirit in this age is to call out and prepare the virgin church to become the bride. Then, after the marriage, "The Spirit and the bride [shall] say, Come," and (superseding the age of election) "whosoever will" may freely drink of the water of life, flowing in the river from the throne of God and the Lamb.

This plainly shows that there will be salvation for men after the coming of the Lord and the marriage. The time for the preparation of the virgin is the age of election; and, by the marriage, the elect virgin becomes the bride, the Lamb's wife; and evidently she is symbolized by the holy city, the New Jerusalem. One of the angels said to John: "Come hither, I will shew thee the bride, the Lamb's wife;" and John says: "He shewed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. xxi. 9. 10.

With such a revelation, what else could John have thought than that this city is the married virgin, the perfected and glorified church, the bride of Christ? The corrupt church of Revelation xvii is called both a woman and a city, "Babylon the Great;" and so the true church is called both a woman and a city—a city because of the government work it has to do; and a woman because of her regenerating work.

After showing that this city is the bride, he goes on to describe it. It has twelve foundations, "having the names of the twelve apostles."—xxi. 14. This shows that this is the city set on the hill—the church, and shows the relation of the apostles and their teaching to the salvation of the world.—John xvii. 20, 21; Eph. ii. 19-22.

The walls of this city are salvation.—Isa. xxvi. 1. Those inside are saved; and those outside are unsaved. The unsaved—the unregenerate—are described in xxii. 15. The only way to be saved is to go through the wall; that is, they must be regenerated—born anew. Then they will no longer be sinners, but saved, made holy. No one can be saved *in* sin, but *from* sin.—Matt. i. 21.

This city has twelve gates.—xxi. 12, 13. The gates are the way through the walls—the way of salvation. They are for those outside to enter in, that the unsaved may be saved. No one goes out of that city. To go out would be for the saved to become sinners again; and the saved—the trees made good—will never bear bad fruit any more. It is to bring the outsiders in that this city shines on the nations.

Speaking of what will occur after the harvest of the gospel age, and the separation of the tares from the wheat, our Lord said: "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 43. To shine is to give light; and the nations (those outside) shall walk in the light.—xxi. 24. The phrase, "of them that are saved," is not in the Greek. Only the unsaved need the light. And the kings of the earth and the nations shall enter in, and bring in their glory and honour; but nothing bad can go in. No one can enter except by being made right, cleansed, saved, and having his name in the Lamb's book of life.

This city is not only to give light to the nations—those outside—but from it comes the great invitation: "Whosoever will, let him come and drink of the water of life freely." This is, as we have seen, an invitation by the Spirit and the bride to all outside—the unsaved—to leave their sins and enter in. The twelve gates are never to be closed. They are gates of mercy for all (twelve) classes of people. All are invited to drink of the water of life, which proceeds from the throne, where the overcomers are seated with Christ; and "the leaves of the tree [on both sides of the river] are for the healing of the nations."—xxii. 1, 2. Only the unsaved—those outside—need to be healed.

At each of the twelve gates is an angel, and they have "the names of the twelve tribes of Israel."—xxi. 12. The heavenly city is to have an earthly phase, or manifestation. These twelve messengers seem to show the future work of the restored and converted Israel. That will be the great missionary nation of the future. These messengers at the gates will extend the great invitation, "Come." And "Blessed are they that [then] do his commandments. [wash their robes—R. V.], that they may have right to the tree of life, and enter in through the gates into the city."—xxii. 14. We have here a grand picture of the work of the glorified church of Christ, and its blessed result.

Let it be observed that it is the New Jerusalem, as a whole, (and not merely those in the throne), that is called the bride. The city is not all throne. It is a great unity, but it has variety. It is not all government, though it is a ruling city. It has citizens that are not rulers. It has in it the "little flock," who sit in the throne with Christ, and "the great multitude," who stand before the throne and serve. Remember, it is the whole city, and not merely the little flock, that is called "the bride."

This principle was seen also in Israel—the typical bride. As a whole, with its twelve tribes, it was called "a kingdom of priests," and "a holy nation," (Exod. xix. 6); but only the tribe of Levi held the priestly office, and only Judah provided the kings. The kings and priests represented the whole nation; and so the "royal priesthood" in the heavenly city represents the whole city. The ruling power controls the masses, and acts through them.

Some have objected to our view of the plan on the ground that it anticipates additions to the bride after the marriage, which they think would make a monstrosity. But the objection loses its force if it be remembered that the bride is the city, a perfect system, and not a given number of people. It did not make a monstrosity of the Jewish nation, which is also represented by a woman, for her to increase in number. We see the same principle in the counterfeit church. After her marriage, or union with the State, she greatly increased in number. Then why should not the New Jerusalem increase in number after the marriage of the Lamb? It did not make a monstrosity of the virgin church to increase in number after her espousal at Pentecost. She grew rapidly.—Acts. ii. 41; iv. 4, and on through the book. The object of the work of the church is to increase.—Eph. iv. 16. It does not make a monstrosity for a small church, society, city or kingdom to grow. We have seen that God's kingdom, like "a stone" at first, is to become a "great mountain," and fill the earth.—Dan. ii. 34, 35. The object of the kingdom, symbolized by the New Jerusalem, is to gather the nations into itself. "And of the increase of his government, and of peace, there shall be no end."—Isaiah ix. 7.

We apprehend that the bride making herself ready does not refer to numbers, but to her spiritual condition. She is to be like Christ. The early church had to "fall away" from her primitive condition in order to be ready for her union with the State. After that she grew more rapidly than before. By the use of the power of the State over the people, she "compelled them to come in." In all this she was a counterfeit of the true church. When she has made herself ready, and is united to the King of all kings, she will have "power over the nations," and will "compel them to come in." There is this difference: the counterfeit used carnal weapons, and literally killed its enemies; while Christ and his army on white horses, shall smite the nations with the sword that proceedeth out of his mouth—"the sword of the Spirit, which is the word of God."—Eph. vi. 17; Rev. xix. 13–15. The more he kills that way the better.

Whatever unregenerate nations may yet do, we cannot imagine the Son of God's love, or his immortalized followers, in the future reign, using carnal weapons, or burning their enemies with literal fire, as the counterfeit church has done. "The weapons of our warfare are not carnal."—2. Cor. x. 4. When James and John asked permission of Jesus to call down literal fire on the Samaritans who did not receive Him, He rebuked them, saying: "Ye know not what manner of spirit ye are of [do not yet realize the object for which you are called], for the Son of man is not come to destroy men's lives, but to save them."—Luke ix. 55, 56.

We may safely say that the spirit of our Lord's work cannot change. His fire and sword are to destroy enmity, and do people good. When it is said that he kills, and blood is said to flow, we apprehend that it is the effect of carnal warfare used to illustrate his work of destroying the low nature in his enemies. Such killing makes them alive spiritually, and converts them into friends. On the same principle the apostle exhorts us to heap coals of fire on the heads of our enemies. If we should do this literally, it would destroy life speedily. But the true object is to overcome evil with good. —Rom. xii. 20, 21. As the Lord tells us thus to kill our enemies, we may be sure that it is his method of dealing with his. We are to follow his example.

With this in view, what a blessed revelation it is that our Lord and his army are to go forth on white horses, conquering and to conquer.—Rev. xix. 11–21. He will make clean work of it, and the outcome will be that he will have no enemies, as they will all become his friends. For it is his mission to reconcile and draw all unto himself; and to him every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father.—John xii. 32; 2. Cor. v. 19; Col. i. 20; Phil. ii. 10, 11.

OUR LORD'S COMING.

LET not your heart be troubled,
For this our Lord hath said:
"I go unto our Father,
To God my living Head."

And soon again I'm coming,
To take my people home;
In mansions safe abiding,
From me no more they'll roam.

So long has been the journey,
So rough has been the way,
Oft times they are so weary,
They fain with me would stay.

And when I come in glory,
O blissful, blissful day,
Caught up with me triumphant,
They'll live with me for aye.

Tell this to all the nations,
The curse from all shall fall;
Earth's sorrows shall be ended,
God shall be all in all.—J. L. JOY, Biddeford, Me.

☞ The bound volumes of the HOPE for 1910 have been sent to all who ordered them. We still have a few on hand. Price $1.15.

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN

Entered at the Almont P. O. as Second Class matter

I. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year $1.00
For Six Months..... 50
To Foreign Subscribers..... 1 25
Sample to any address..... Free

All money should be sent to the Editor, and all drafts and money orders made payable to him. Any large amount should be sent by postal order, draft or registered letter. For sums less than one dollar, one-cent or two-cent postage stamps may be sent, when postal notes cannot be obtained.

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J. H. PATON,
ALMONT, LAPEER CO., MICH.

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EDITOR'S APPOINTMENTS

Detroit, Mich., July 2. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

July 9, 16, Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, July 21, at 7:30 p. m.

Peck, Mich., July 22, at 7:30 p. m. and on July 23, at 10:00 a. m.

Yale, Mich., July 23, at 3:00 and 7:30 p.m.

Battle Creek, Friday, August 4, to Sunday, Aug. 6, General Meeting of the Larger Hope people. Services will be held in the Adams Street church building. See notice elsewhere.

Those in the several localities seeing this please tell others.—EDITOR.

SIX GOOD OFFERS.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

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OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN in offers 4 and 5.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar 11," "June 11," "Sep. 11," or "Dec. 11," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 11*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 10," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once and we will gladly correct them.

EXTRACTS FROM LETTERS.

Did Not Know Manner.

DEAR BRO. PATON:—I had almost forgotten that the time for the renewal of my subscription had passed. I am very much pleased with your articles on the restitution of *all things*, and with your teachings. Although I was a believer in universal salvation all my life, I did not know and understand the manner of its being brought about until I read your book and the HOPE.—Yours in the truth, G. W. T., Otsego, Mich.

Awaiting the Call.

DEAR BRO. PATON:—As my subscription has expired, I send a dollar for another year, as I cannot get along without the HOPE, as your explanation of the teaching of the Scriptures grows clearer with each number. I should like very much to meet you and others of the larger hope, and, if possible, will attend the General Meeting in August. —Yours awaiting the call of the Chief Shepherd, A. D., Argos, Ind.

Comfort in Loneliness.

DEAR BRO. PATON:—Again I inclose pay for the HOPE another year. For several years I have thought each year would be the last, but I am still here; for how long I do not know, but my Heavenly Father knows; and I want the HOPE as long as I can see to read it; and my eyes are holding out quite well. And I think the HOPE is getting better as the years go on. It has been such a comfort to me in my loneliness since my companion fell asleep. I am now in my 83rd year, and am able to get around and help myself, for which I am very thankful. God bless you in your work.—W. T., Plymouth, Ind.

Just Like the Lord.

DEAR BROTHER IN CHRIST:—I am enclosing one dollar for THE WORLD'S HOPE for another year, and ten cents for the "Revised Atonement." I have been a reader of the HOPE and three of your books, for one year, and I do not want to be without them. Your thought on universal salvation coupled with endless generation is new to me, but it seems most reasonable, and I believe it. It would be just like the Lord to do such things.—Your brother in search of the truth.—G. M. F., Avery, Mo.

Kolasis Aionios.

DEAR SIR:—I enclose P. O. order for $1 to renew my subscription for THE WORLD'S HOPE.

In modern Greek, kolasis aionios means eternal punishment, but I think it likely that the use of the phrase in that sense is due to the Greek Church's belief in the doctrine. In the New Testament we have the language in the transition stage between the ancient classical Greek and the modern Greek. I strongly hope you are right in holding that when the New Testament was written, kolasis had not lost its classical meaning. I do not see how else it can be understood in harmony with other passages of Scripture. Fraternally yours, G. W. W., Fairhope, Ala.

More Precious.

A READER, in sending an order for books and papers, says:—"If you will send me some of the HOPE, I will send them broadcast; for our Father has blessed your words to draw us nearer. His words grow more precious. We can eat and drink and it tastes good. God bless you and yours for our dear Saviour's sake.—Yours in the full hope."

Socialism.

DEAR BRO. PATON:—I was so gl to see the subject of Socialism intr duced in the HOPE of March 1 b and S. D. Wood; for to me Socialis people greatest evidence or manife Josiah, the Presence of our Lord in xi. 19-24.

his kingdom on earth, not even excepting the wonderful movements of the Jews in Palestine.

Now, when I say Socialism, I do not refer to any particular party or organization that goes by that name, any more than I would refer to any church organization as being Christianity, but to the system that is universally advocated as socialism.

Every Socialist party of which I know is built on the same old system of organization that divides the people instead of uniting them. And as the history of the world has proved to be a system that brings forth corruption, so as sure as the law of cause and effect operates, we will see corruption come from that system. And this corruption is already manifested by the public exposures in the true Socialist papers of the rottenness of the Socialist organization.

But these facts do not hide the hands of our Lord as the great Head and Leader. And one of the many ways he is using the Socialist party is by giving to all Christians in the world an opportunity to vote as they pray for his kingdom to be set up on earth. So I think it would be interesting and profitable to give Socialism a good airing in the HOPE.—Andrew Allan, Allanton, Fla.

REMARKS.—I am not sure that I fully understand Bro. A's. letter. He thinks Socialism is the best evidence of the Presence of Christ, but he does not mean any particular party, but "the system that is universally advocated as Socialism." If socialists were all agreed as to their ideal, there would probably be only one Socialist party. He says every Socialist party divides the people instead of uniting them. He admits they are all corrupt, and that Second being exposed by "the true Judgment papers." Naturally there is Good Tidings The Easter ence of opinion as to which Price 20c a He does not explain which Socialist party the Lord is using to show Christians how to vote. Can anyone vote for Socialism without voting for a Socialist party? Which should it be? With which does he vote? He uses strong language when he speaks of "the rottenness of the Socialist organization." I do not understand how such corrupt systems can be the manifestation of the Presence of the Lord setting up his kingdom in the earth.

I have tried to show many times that God's kingdom is to be a heavenly organization, which no one can either see or enter without being born of the Spirit (John iii. 3-8); that it is a heavenly state into which flesh and blood and corruption cannot enter.—1. Cor. xv. 50. I do not think this kingdom is to be set up on the earth, but that the throne is prepared in the heavens, and that his kingdom will rule over the earth.—Psalm ciii. 19.

Then I have tried to show that the restored kingdom of Israel when converted to Christ will be the visible phase and manifestation of God's kingdom. It seems clear that those who see these things would not put Socialism, or any other scheme, before the restoration of Israel. It will be some time yet before the nations of the world will be converted to Christ; and not till then will God's will be done in the earth as it is done in heaven. Then all the good there is in Socialism, and every other system, will be realized in the earth. When these good conditions come, it will not be the setting up of God's kingdom in the earth, but the effect of the rule of that kingdom, set up long before. I am still confident that no scheme for the betterment of social conditions will be successful that leaves out Christ as the King of the world, and the Divine Plan for the development of the Church of Christ and the salvation of the world.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Manasseh's Wickedness and Repentance. 2. Chron. xxxiii. 1-13.

(Lesson for July 16.)

GOLDEN TEXT.—"Cease to do evil: learn to do well."—Isa. i. 16, 17.

INTRODUCTION.—Hezekiah was a good king. Under his guidance the people were forward in destroying idolatry. We have seen that the Lord honored him by answering his prayer concerning the Assyrian host. But he was followed by a bad son—Manasseh.

I. MANASSEH'S CRIMES.—Vs. 1-10. He was the thirteenth king of Judah. He began to reign at the age of twelve, and reigned fifty-five years. Being so young, he was no doubt influenced by those who were opposed to the true religion, and in the first part of his reign was one of the worst of kings. He did evil in the sight of the Lord. He restored the idolatrous worship which his father had broken down. He built altars and made groves for the idols. He worshiped the sun, moon and stars, and even introduced the heathen abominations into the temple. He caused his children to pass through the fire in the Valley of Hinnom. He observed times, used enchantments (tricks and jugglery), and dealt with a familiar spirit, and wizards and witches (spirit-mediums.) the people were led to do worse than the nations that God had cast out before Israel. Human sacrifice was common.

By the prophets, the Lord spoke to both the kings and the people, but they would not hearken.

II. THE PUNISHMENT.—Ver. 11. The calamities were foretold.—See 2. Kings xxi. 10-16. The Lord fulfilled his threatening. He brought the Assyrians upon Judah. The king was taken among the thorns, perhaps where he had hidden, bound with fetters, and carried to Babylon—not to Nineveh, the capital.

III. REPENTANCE AND RESTORATION.—Vs. 12, 13. When Manasseh was afflicted, he humbled himself and prayed to the Lord; and his prayer was answered, and he was restored to Jerusalem and to his kingdom. This illustrates the truth that punishment is disciplinary and designed to bring the wanderer back to God.—See the prodigal son in Luke xv. When the king was restored, he knew that Jehovah was the only real God—the only one that could help him.

Read verses 14-16. The king's after life proved that he was truly penitent, though the change was produced in part by punishment. True repentance—change of mind—causes change of conduct. New inward life leads to new outward life. "Make the tree good, and the fruit will be good." The good fruit proves the change genuine. In Manasseh's case, the first thing he did was to build a wall for the defense of his kingdom. Second, he destroyed the means of idolatry which he had introduced. Third, he repaired the altar, and restored the service of God. Repentance leads to obedience.

As such a great sinner as Manasseh could repent and be forgiven, there is hope for the worst. But there can be no salvation without repentance. Repentance and forgiveness do not take away the bad effects of former wickedness. But we are to forget the past, and go on in the upward way, leaving the results with God, who knows what to do with them. Regeneration will make clean work.

Josiah's Devotion to God.—2. Chron. xxxiv. 1-13.

(Lesson for July 23.)

GOLDEN TEXT.—"Remember now thy Creator in the days of thy youth."—Eccl. xii. 1.

INTRODUCTION.—Manasseh was succeeded in the throne by his son Amon, who reigned two years, and followed in the evil ways of his father's earlier days. He was conspired against and killed by his own servants. The people killed the conspiritors, and made Josiah, Amon's son, king.—2. Kings xxi. 19-24.

I. Josiah.—Vs. 1, 2. He was an example of a good son whose father and grandfather were not good. He was the great-grandson of Hezekiah, whose good ways he followed. He began to reign when but eight years of age, and reigned in Jerusalem thirty-one years. He did right in the sight of the Lord, who looks on the heart, and walked in the good ways of David, who did not yield to the tide of idolatry, but maintained the worship of the true God.

Josiah means "Jehovah supports." His mother's name was Jedediah, "the beloved of Jehovah," and his grandmother was Adaiah, "the honored of Jehovah." From these names, which were not given by chance, we may infer that while the father and grandfather were idolaters, the influence was good on the side of the mothers.

II. Josiah Crushes Idolatry.—Vs. 3–7. In Josiah we have an example of noble young manhood in spite of bad environments. A heavy work lay before the young king. The denunciations of Zephaniah and Jeremiah show that the worst forms of idolatry were very common. In the eighth year of his reign, (when sixteen years of age), he began to seek after the God of David, his thought no doubt having special reference to the restoration of the true worship. When twenty, he began the work of crushing idolatry, first in Judah and Jerusalem, and later in the cities of the ten tribes. He made thorough work of it, destroying the altars, and all the images that had been worshiped. A fuller account is given in 2. Kings xxiii. The work included the defilement of Tophet (in the Valley of Hinnom) where children had been burned to death in honor of Molech, and the destruction of the house where the worst ceremonies were conducted.

The idolatrous priests were executed, and their bones burned on their altars. This execution was according to the law.—Deut. xvii. 2–5. This was not the method of the Lord Jesus, which had not yet been revealed.

III. Josiah Repairs the Temple.—Vs. 8–13. In the eighteenth year of his reign, having done so much to destroy idolatry, he began to put something better—the worship of the Lord—in its place. To this end, the temple must be repaired. He committed this matter to three men—Shaphan, Maaseiah and Joah. These came to Hilkiah, the high priest, and gave into his hands the money that the Levites had collected of the various tribes for the purpose, that he might pay the workmen whom he was to superintend. Then it was given to those who, under Hilkiah, had charge of the work. The workers were trusted with the money, and they were faithful in the work and honest in the use of the money.

We have here an example of organization for the work of the Lord. If there is danger in having dead machinery, the right remedy is not in having no machinery at all.

Someone has said that youth is the best time to begin the service of the Lord: (1) because we may not live to be old; (2) because there are fewer hindrances; (3) because it gives longer time in the service; (4) because He has work that requires our whole life in it; (5) because early devotion to God tends to purer and better lives in manhood and old age (6) because the service is so good and reasonable and happy that it pays to spend the whole life in it; and (7) because faithfulness here brings its due reward hereafter. Our Lord said: "Because thou hast been faithful over a few things, I will make thee ruler over many things."

The Finding of the Book of the Law.—2. Chron. xxxiv. 14–21, 29–33.

(Lesson for July 30.)

GOLDEN TEXT.—"Thy word have I hid in mine heart, that I might not sin against thee."—Psalm cxix. 11.

Introduction.—This lesson is closely connected with our last one. See also 2. King xxii. 8–20.

I. The Book of the Law Found.—

Vs. 14,15. When men faithfully perform one duty, the Lord opens the way for farther light and service. When Josiah's commissioners went into the temple to bring out the money that had been placed there, Hilkiah, the priest, found a copy of the Book of the Law given by Moses. This was at least a part of the Pentateuch. This was an important find. The scroll was probably hidden there to preserve it when some wicked king was utterly neglecting the service of God. Hilkiah told Shaphan, the king's scribe, what he had found, and gave it to him.

II. The Book Carried to the King.—Vs. 16–21. Shaphan carried the book to Josiah, and read it to him, after reporting to him that the work of repairing the temple was being carried forward successfully. The contents of this book made a deep impression on the priest, the scribe and the king. It had been so long out of sight, and its teachings neglected, that it was like a new revelation. When the law was read to the king, he rent his clothes—an expression of grief, alarm and penitence. It appears to have been the fate of the nation that alarmed him, in view of the contrast between what the law required and what the nation had done. He sent the priest, the scribe and three others to inquire of the Lord for himself and all that were left of Israel and Judah, concerning the words of the book, being sure that wrath was coming on the nation because of the disobedience of the fathers.

In verses 22 to 28, we learn that the five men appointed went to Huldah, a prophetess, and through her received a message from the Lord, shewing that all the threatening of the book would be fulfilled on the nation. They had gone so far that nothing short of the captivity would save them from idolatry. God's wrath on them is here spoken of as a fire that should not be quenched—not that it would never go out, but that it would burn till it had done its work. They were restored from the captivity.

The king was also to be told that because his heart was tender, and he humbled himself before the Lord, and heard his words, he would escape the fate of the nation, and be brought to his grave in peace.

III. The Reformation Continued. Vs. 29–33. On hearing the Lord's message, the king called a great meeting,—the elders, the priests, the Levites, and the people, great and small. The passage shews that some members of the ten tribes were included. The king read to them the words of the law found in the book; and he made a covenant before the Lord, to obey his word with all his heart and power; and he caused the people to unite with him in his covenant. He went on destroying idolatry, and witchcraft, and the abominations of nations; and as long as he lived, the people of Israel continued to follow the God of their fathers.

Though the nation was not saved from the impending captivity, the reform under Josiah was not lost. It saved a remnant of the people from idolatry, which was the key of hope of the future restoration of the nation. It seems like a type of the salvation of a few—the church—that through them the world may be saved afterward.

☞Tracts.—Comfort in Hope, 16 pages, 20c a dozen. The Great Reconciliation, 24 pages 30c. a dozen. History of Israel, The Blessed Hope, and God's Triumph, 6c. each. Chicago debate, 5c. each.

The revised Atonement has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

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THE HUMAN TOUCH.

"WHEN did your reformation begin?" a gentleman asked a Christian man who had formerly been a great criminal.

"With my talk with the earl" (Shaftesbury was noted for his devotion to discharged criminals).

"What did the earl say?"

"It was not so much anything he said, but he took my hand in his and said, 'Jack, you'll be a man yet.' It was the touch of his hand electrified by his soul of love."

There are living in your town, on your streets, perhaps, men and women who are in despair. Yes, long ago they went away from God. Down into the depths they plunged. Now, all is lost. Purity is gone. Courage is gone. Faith is gone. Hope flickers but feebly. They could be saved if some one would only show them compassion. Stretch out your hand and rescue them by a touch of love!

A gentleman visiting a glass manufactory saw a man molding clay into the great pots which later were to be used in shaping the glass. Noticing that all the molding was done by hand, he said to the workman:

"Why do you not use a tool to aid you in shaping the clay?"

"There is no tool that can do this kind of work," replied the artisan. 'We have tried a number of tools, but somehow it needs the human touch."—*Anon.*

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

FIRST AND SECOND ADAMS.

ADAM and Christ are called two Adams, and both are seeds of unlimited fertility. The first was the head and seed of the whole race of natural men; that is, they were all in him when he was created, as the crop is in the seed, and were developed from him by the law of natural generation. Being thus sharers of his nature, all are involved in his sinful condition and its penalty, until delivered therefrom. "The wages of sin is death."—Rom. vi. 23.

So Christ, the Second Adam, is the Head and Seed of the whole race for spiritual generation; and being made thus partakers of his spiritual nature, all are or will be sharers of his condition and immortal destiny. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. In the two Adams we have a revelation of God's plan of sonship on two planes: "First the natural, and afterward that which is spiritual."—1. Cor. xv. 46, 47.

The second Adam is greater than the first Adam. The second can overcome the conditions of the first; but the first cannot destroy the conditions of the Second. The life of the first can be destroyed, hence death reigns; but when the Second Adam's life is imparted, no power can destroy it, hence eternal life shall reign. What is true of the two Seeds is true of the two crops; that is, all that proceeds from the Second Adam is as much greater than the offspring of the first Adam, as the Second Adam himself is greater than the first.

The stream can rise to the height of the fountain, but no higher. And all Paul's teaching in 1. Cor. xv. shows that all who have the nature of the first Adam shall also have a share in the nature and destiny of the Second Adam. "As in Adam all die, even so in Christ shall all be made alive." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—Vs. 22, 49. There is no death in the immortal Christ; so all made alive in him must have life indeed. This is why he could say: "Because *I* live, *ye* shall live also."

ARCHIVES UNEARTHED IN PALESTINE.

LONDON.—A discovery of vast importance for Biblical history is reported from Berlin by the Daily Telegraph.

It appears that Professor Reisner, who has been carrying out the excavations for an American society on the site of the Israelitish capital, in Samaria, has unearthed a hundred clay tables covered with inscriptions which are believed to form a portion of the archives of King Ahab, a contemporary of the Prophet Elijah.

These inscriptions, which merely in quantity constitute the most remarkable archæological find that has been made in Palestine, are not cut into the tables, but are written in old Hebraic characters with the intensely black ink found on the Egyptian papyri between one thousand and two thousand years before Christ.

One of them is a letter to Ahab from the King of Assyria, who Dr. Yahuda believes was either Assurbanipal or his son, Sadmanesser II. Another table contains a detailed inventory of the furnitnre in the royal palace, but further particulars of the find have not yet become known.

Nevertheless, it is evidently destined to provide convincing confirmation of certain phases of Old Testament history which some of the modern critics have been in the habit of treating as altogether mythical.—Sel.

PALESTINE AND THE JEWS

It is the fondest dream of the true Jew that some day the race will return to its native land of Palestine and that the old glories of the temple will be restored, and the sons and daughters of Abraham will take their proud place among the leaders of the world. That day may be yet afar off. Meanwhile, the Zionist idea continues to "take courage and go forward." Its latest development is an outgrowth, or subsidiary organization, called the Judæans, whose members advocate the purchase of land for Jewish colonies in Palestine with a portion of the Baron Hirsch fund. No Jewish exodus from this country is contemplated, but it is believed there are many thousands of European Hebrews who would go gladly.

This new movement has taken substantial shape since the establishment of the constitutional regime in Turkey, which holds out the hope of a brighter future for Jewish colonization than has been possible heretofore. Who can say whether the next generation may not see the hills and valleys of the ancient land again populous with the descendants of the world-old race which once had its home there, and whose strange history of glory and sorrow, power and oppression is without a parallel among the nations of the earth!

—*Selected.*

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FOR missionary purposes, the HOPE will be sent in any quantity for one cent each.

THE CREATOR AND PRESERVER OF MEN.

CREATOR and Preserver Thou
Of all the scattered human race,
Great God, before thy throne I bow,
And dare to claim thy proffered grace;
No merit of my own I plead,
But Thee, in Christ, my Father own;
My only claim is my great need,
Thy love wilt not one child disown.

An atom of humanity,
Yet formed by Thee for purpose high,
Who madest nought for vanity,
On thy great goodness I rely;
Since Thou hast opened the eyes
Of one born blind, I clearly see;
Thy purpose now I recognize,
Great, glorious is my destiny.

Of old Thou didst ordain that man
Should be *like Thee*, the Holy One;
How luminous becomes thy plan
When *perfected in Christ*, thy Son;
Only-begotten Son is He,
Full of thy truth and matchless grace,
In Him thine "image" do we see,
He is the first-fruits of our race.

Thou first didst make the natural man,
Who could not know Thee or obey,
His life, at best, a little span,
How soon it vanishes away;
But Christ the spiritual upsprings
In Him thy purpose is complete—
Lord of all lords, King of all kings,
We bow in worship at his feet.

In Him thy Godhead we behold,
As image seen in mirror true,
Or crystal prism does unfold
The light and shows its rainbow hue;
So Christ thy Fatherhood has shown,
(In *character* is writ the *name*.)
Thy glory dwelt in Him *alone*,
His Sonship still doth Thee proclaim.

Oh Thou who didst each soul create,
And, therefore, didst each soul foreknow,
In love Thou didst predestinate
That all Eternal Life should know;
Almighty and unchanging One,
I bow before thy will benign;
"Unto the image of thy Son
Confirm me as thou didst design."

F. J. T.

Please look at your credit and see if it is in the past. If you still want the HOPE, please let me know as soon as possible. And if you do not want it, please drop me a card.—EDITOR.

GENERAL MEETING.

THE General Meeting of the Larger Hope people will be held in Battle Creek, Mich., commencing Friday, Aug. 4, 1911, at 10:30 a. m., and continuing three days, with three meetings each day. All come who can. Those who think they can attend, please notify Chas. H. Gilbert, 48 Plumb St., Battle Creek, as soon as possible. All will be done that is practicable to entertain those who come.

The meetings will be held in the Adams St. church building—four blocks north of Main St. From the Michigan Central Station, walk or ride about two blocks north on the St. car line to Adams St. If coming from the Grand Trunk station, take the street car west, and transfer at Jefferson St. to any car going north, and get off at Adams St.

The Annual Meeting of the Larger Hope Association will be held in connection with this Convention. We hope to receive letters of greeting and contributions from those who cannot attend.—G. W. PATON, Secretary.

LEAN HARD.

"Cast thy burden upon the Lord, and He shall sustain thee."—Psa. lv. 22.

Child of my love, Lean Hard,
And let me feel the pressure of thy care,
I know thy burden, child, I shaped it;
Poised it in mine own hand: made no proportion
In its weight to thine unaided strength.
For even as I laid it on, I said,
"I shall be near, and while she leans on Me,
This burden shall be mine, not hers;
So shall I keep my child within the circling arms
Of my own love." Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough. I would embrace thy care
So I might feel my child reposing on my breast.
Thou lovest Me? I knew it. Doubt not then;
But, loving Me, Lean Hard.—*Sel.*